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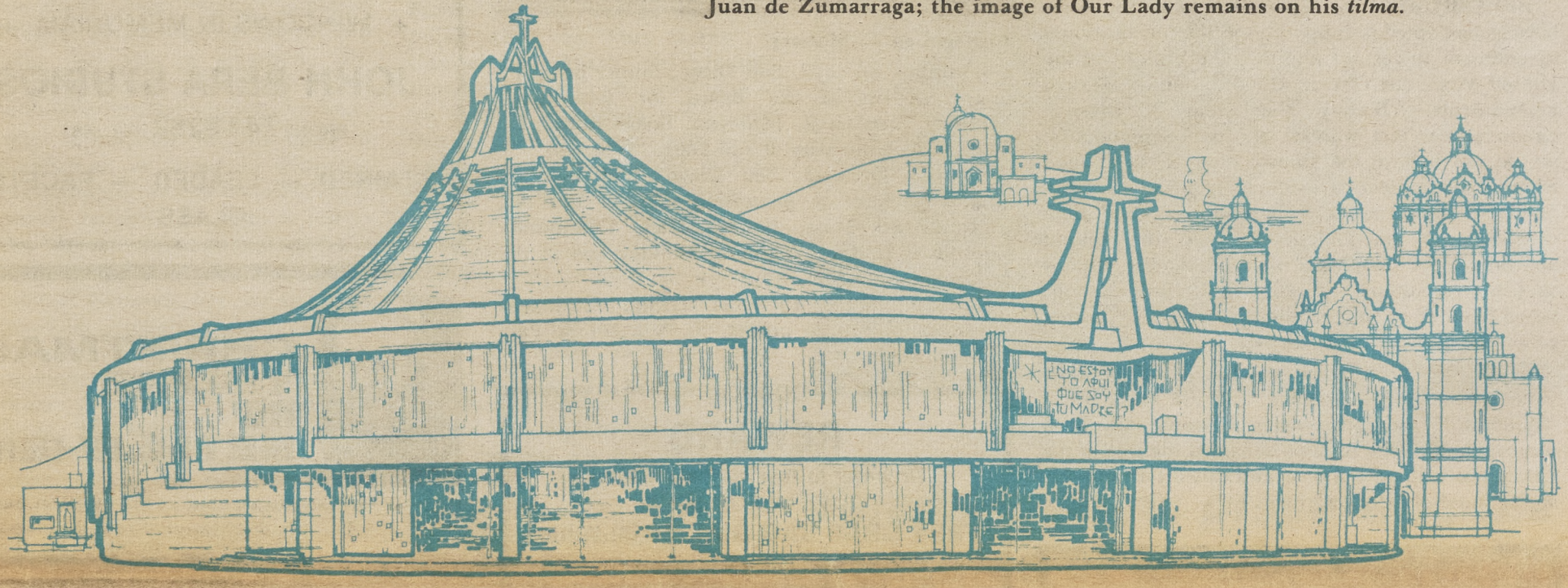
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Vol. 69, No. 48 **December 10, 1981**

1531-1981

Our Lady of Guadalupe, Queen of the Americas

MEXICO CITY SHRINE — The 450-year-old mantle of Juan Diego with its miraculous image of the Blessed Virgin is enshrined in the new Basilica of Our Lady of Guadalupe; the original Spanish-Colonial basilica is at the right. In the background is Tepeyac hill, where the apparitions took place. Painting below shows Juan Diego presenting the Virgin's roses to Bishop Juan de Zumarraga; the image of Our Lady remains on his *tilma*.





'Non fecit taliter omni nationi'

'No other nation has been so favored'

By Deacon James Steinberg

LOS ANGELES—The words belong to Pope Benedict XIV (d. 1758), who made Dec. 12 the feast day of Our Lady of Guadalupe in all the Spanish territories of the New World. The nation he spoke of is Mexico, and the favor is the miraculous image of the Blessed Virgin Mary enshrined in her basilica in Mexico City.

The "favor" has never been more evident than now. A sense of excitement and celebration has been building all year in Mexico and in Hispanic communities throughout the United States, for 1981 marks the 450th anniversary celebration of Our Lady of Guadalupe.

"NOWHERE ELSE in history do you have the religious phenomenon of a Lady of Guadalupe taking place alongside the birth of a people," observed Father Virgilio Elizondo of the Mexican American Cultural Center in San Antonio, Tex.

The sacred image of the Virgin Mary as Our Lady of Guadalupe and the history of the Mexican people are inseparable. The image led to what one writer called a "spiritual explosion" in the early 16th century, which saw eight million Indians become Catholics in just seven years.

Our Lady of Guadalupe and her banner were part of the rallying cry of Padre Miguel Hidalgo y Costilla's 1810 rebellion against Spain. And Mexicans still come by the countless thousands to venerate her image today; many cross the square in front of the basilica on their knees, and the crush of pilgrims in Mexico City is so great this year that the archdiocese requested tour groups to stagger their visits over the three-month period immediately preceeding the Dec. 12 anniversary.

BUT OUR LADY of Guadalupe is really a gift to Mexico to be held in trust for all of the New World. Pope St. Pius X (d. 1914) declared her the patroness of Latin America and granted indulgences to all who pray before the image itself or a copy of it; Pope Pius XI (d. 1939) extended her patronage to all of America, North and South, from Alaska to Tierra del Fuego; and Pope John Paul II paid her homage during his 1979 visit to Mexico.

Much like the Shroud of Turin, said to be the burial garment of Jesus and which bears the image of a crucified man, the *tilma* (the mantle or cloak which bears the Virgin's image) of Juan Diego lies precisely at the point where faith confronts a skeptical world which has no room for the supernatural and miraculous.

This Dec. 12 is the 450th year since the Virgin appeared to Juan Diego, and the cloak which bears her image is proof of what happened that morning in 1531 on the hill called Tepeyac, just outside of Mexico City.

WITHOUT THE mantle, Juan

Please turn to page 10

Briefs

OGDENSBURG, N.Y. — Bishop Stanislaus J. Brzana of Ogdensburg has called for special consideration for Haitian and Cuban refugees to be housed near Ogdensburg so that "as many as possible could be granted legal entry into the United States." Bishop Brzana made his appeal in response to an announcement by the U.S. government that as many as 3,000 Haitian and Cuban refugees would be housed at Ft. Drum in upstate New York.

WARSAW, Poland — The Polish government has no objection to a papal visit to Poland next year, the Polish news agency PAP reported Nov. 23. The report was made after a meeting in Warsaw of the mixed government-episcopal commission, which includes representatives of the communist-run government and the Polish bishops. According to PAP, the commission "expressed its satisfaction that Pope John Paul II has accepted the invitation of the episcopacy to come again to Poland in August of next year."

PITTSBURGH — Two days after the U.S. bishops had voted to support a specific constitutional amendment to restrict abortion the bishops of the United Methodist Church voted to oppose all such amendments. "Because there may be extreme circumstances that warrant abortion, and because we do not believe the Constitution of the United States should reflect particular religious or sectarian points of view, we stand strongly opposed to a constitutional amendment designed to prohibit abortion," the nation's United Methodist bishops said in a resolution Nov. 20. The Catholic bishops voted Nov. 18 to support their leadership's backing of an amendment on abortion.

GUATEMALA CITY — Escalating political violence has put Guatemala "on the brink of...a bloodbath," the Guatemalan bishops said in a pastoral letter. The bishops defended the role of the Church in helping the poor and called for political, social and economic reforms.

VATICAN CITY — The Vatican will build and fund an institute in the drought-stricken Sahel region of Africa next year to educate local people in technical development, health care, agricultural methods and formation of cooperatives. The plan, approved by Pope John Paul II, was announced at the Vatican Dec. 1.

WASHINGTON — The number of American theology students for the priesthood dropped 8.8 percent in 1981 and is now less than half what it was in the 1966-67 peak enrollment year when there were more than 8,000 students, the Center for Applied Research in the Apostolate (CARA) said Dec. 2 in its newly-released statistics. The center reported that there were five percent fewer college-level seminarians and seven percent fewer high school seminarians in 1981 than in 1980. It also said that "this is the first time in decades that the enrollment in seminary theologates in the United States has fallen below 4,000.

Official

Bishop Leo T. Maher:

Saturday, Dec. 12, San Diego, dinner honoring first president of the Board for Educational Ministry, Stephen R. Mulligan, Board Room, De Sales Hall, University of San Diego, 7:30 p.m.

Sunday, Dec. 13, San Diego, Our Lady of Guadalupe Festival, procession starts at 11 a.m.; concelebrated Mass, Golden Hall, Community Concourse, 2 p.m.; banquet, Holiday Inn at the Embarcadero, 4 p.m.

Tuesday, Dec. 15, San Diego, Christmas luncheon for retired priests, St. Vincent de Paul Church, noon.

Tuesday, Dec. 15, Calexico, investiture of Msgr. Mark A. Medaer, Our Lady of Guadalupe Church, 7 p.m.

Father Daniel Dillabough
Secretary

Bishop Gilbert E. Chavez:

Saturday, Dec. 12, Chula Vista, Mass, Our Lady of Guadalupe Church, 3 p.m.

Sunday, Dec. 13, San Diego, Our Lady of Guadalupe Festival, procession starts at 11 a.m.; concelebrated Mass, Golden Hall, Community Concourse, 2 p.m.; banquet, Holiday Inn at the Embarcadero, 4 p.m.

Tuesday, Dec. 15, Calexico, investiture of Msgr. Mark A. Medaer, Our Lady of Guadalupe Church, 7 p.m.

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Msgr. Nolan

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Our Lady of Guadalupe is gift of God's love for us

(Most Rev. Gilbert E. Chavez is auxiliary bishop of San Diego and spiritual director of la Confederacion Guadalupana. ***Southern Cross*** *interviewed him at Our Lady of Mt. Carmel Church in San Ysidro for the meaning of Our Lady of Guadalupe—past, present and future.)*

Bishop Chavez, Our Lady of Guadalupe is the patroness of all the Americas, and yet she is primarily a Mexican devotion. Why is that?

Our Lady appeared in Mexico over four centuries ago and has been present to the Mexican people ever since. Spanish and Mexican missionaries have taken the devotion to other parts of the world, but this never resulted in a popular devotion. Because of a lack of communication for many years, Mexico remained isolated in its religious flavor and tone, but this is changing. She remains, however, an expression of faith reflecting the Mexican heritage.

Why is devotion to Our Lady of Guadalupe so strong in Hispanic communities in this country? Is it purely religious, or does it reflect the Mexican cultural heritage?

A little bit of both. There are cultural elements, but she is also a powerful symbol of faith. In the Mexican family, the mother is a representative of faith, while the father provides the essentials for living. The family is a mini-church brought to perfection, and in a more universal way the mother's role is symbolic of the Virgin Mary and of the faith Mary handed over to the Church.

Mary is the perfect mother in whom you can find no fault. And Our Lady of Guadalupe was like a luminosity that guided the Mexican people in the moments of greatest darkness.

Bishop Chavez, does our Lady of Guadalupe have a role in evangelization or promoting social justice?

She did bring a message by which people could identify with the Gospel of Christ and with His teaching. Therefore Our Lady of Guadalupe, if you try to be profound in your reflection about her, brings a special message to evangelize. She has been in the forefront of different movements in Mexico, always the patroness of those special movements in progress. The people have showed an identity with her that is deeper than just cultural.

Bishop, what is Mary's role in the Church today? Is devotion to her disappearing?

The Second Vatican Council tries to place her in a prominent position as Mother of God and Mother of the Church; the two titles are very important. Devotion and respect to her have not been diminished, but what has been diminished are the vertical aspects of our religious life which had to do with a "God-and-me" individualism.

The Second Vatican Council asks us to reflect on her horizontal dimension as Mother of the community who unifies us to commitment and service. Perhaps the type of devotion in which people have no concerns for others and the world has diminished, because that was the intent of Vatican II.

What, then, does Mary's role become in a spirituality which commits us to others?

Mary is the first disciple, the first follower of Our Lord. She gives us the pattern by which we can follow Christ. She has always been the mediator, and if we really want to follow Christ she is going to be there to help us to be better Catholics.

Rather than a very abstract devotion to the Blessed Virgin Mary, we are asked to have a commitment to the Kingdom of God and to the service of humanity. Mary helps us to become more efficacious in our own faith. Devotion to Our Lady of Guadalupe is a devotion that gives us a real commitment to Christ.

Father Segundo Galilea makes the point that as Our Lady of Guadalupe, Mary deliberately choses to be with the poor and to use them to evangelize others, and that at Marian shrines such as the one in Mexico City the rich and the poor must meet on equal terms.

Before the poor, there was no salvation, and Mary strongly identifies with the poor. People who had no hope are now given a new hope. The rejected and problem people of society can be the great source of hope for others. Mary's prayer is the *Magnificat,* and it should be ours: our people are glorified in the Lord, because he has done great things for us.

Bishop Chavez, how would you summarize the meaning of Our Lady of Guadalupe?

It is a gift to us. God's gift is magnified in the love of the Virgin Mary given to us for so many years. Our people and our Church give praise to God for this outstanding gift of His love for us.



Deacon James Steinberg photo

Most Rev. Gilbert E. Chavez and *la Morenita*

Guadalupanas: preserving the treasures of Mexico's heritage

By Deacon James Steinberg

SAN DIEGO—Ever since she was a child in Mercedes, Tex., Maria Falcon has had a special place in her heart for the Blessed Virgin Mary as Our Lady of Guadalupe.

Today Mrs. Falcon is president of *la Confederacion Guadalupana,* which promotes devotion to Our Lady of Guadalupe in a dozen parishes of the diocese under the spiritual direction of Auxiliary Bishop Gilbert E. Chavez.

THE LADY WHO appeared to Juan Diego on the Tepeyac hillside in December of 1531 is *la Guadalupana,* and the Guadalupanas in San Diego, as they do throughout the United States and Mexico, preserve the spiritual treasures of their Mexican heritage as they try to bring others to Christ through devotion to His Blessed Mother.

One special meaning of Our Lady of Guadalupe is evangelization, said Mrs. Falcon. "She is the Mother of God and the Queen of the Americas, and our devotion is to let others come

Please turn to page 6

200,000-plus are expected in Mexico City for feast day

MEXICO CITY—The crush of pilgrims is expected to be so great at the Basilica of Our Lady of Guadalupe during this 1981 anniversary, that the Mexican bishops have asked pilgrims and tourists to make their visits before the Dec. 12 feast day, when several hundred thousand people are expected.

The first of California's bishops to journey here was Bishop Leo T. Maher of San Diego, who visited with Cardinal Ernesto Corripio-Ahumada in early September; Auxiliary Bishop Gilbert E. Chavez led a pilgrimmage from St. Rose of Lima Church in Chula Vista to Mexico from Oct. 9-16, and concelebrated Mass twice in the basilica under the enshrined 450-year-old mantle of Juan Diego, which bears a miraculous image of the Blessed Virgin.

NINE OF California's bishops concelebrated Mass at the basilica Oct. 11. They were led by Cardinal Timothy Manning of Los Angeles, who prayed to Our Lady of Guadalupe to intervene with God that He hold back judgment on mankind.

"We know we are entering into a period of human history where we have the power at the touch of our fingers to destroy all life that exists in the world," said the cardinal.

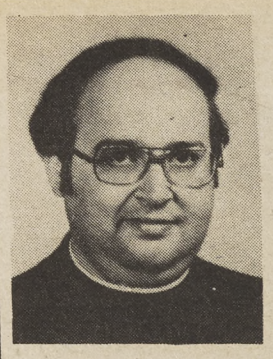
"Like the people of old who broke their covenant with God, we have wandered away from *our* covenant and this brings the fear that God's justice will fall upon us," he said in his homily. "There is need for someone to come between us and His justice."

HE QUOTED the poet Gerard Manley Hopkins, who compared Mary's role as intervener to the earth's atmosphere, which screens the severity of the sun and permits only its beneficial rays to penetrate to earth.

The California bishops joining him were Bishop William R. Johnson of Orange; Bishop Joseph J. Madera of Fresno; Bishop Pierre DuMaine of San Jose; Archbishop John R. Quinn and Auxiliary Bishop Daniel Walsh of San Francisco; Auxiliary Bishops Juan Arzube and Manuel Moreno of Los Angeles; and (then) Auxiliary Bishop-designate Alfonso Gallegos of Sacramento.

VATICAN CITY—Pope John Paul II has named Cardinal Agostino Casaroli, the papal secretary of state, to represent him at the Dec. 12 ceremonies in Mexico City marking the 450th anniversary of the appearances of Our Lady of Guadalupe there. Cardinal Casaroli has the rank of papal legate for the event.

(Southern Cross will join more than 200,000 pilgrims expected at the Basilica of Our Lady of Guadalupe in Mexico City that day, and a full report and pictures will be published in the Dec. 17 issue, along with coverage of events in San Diego.)



Editorial

By Brother William Bilton, CJM

Advent

When 4th century Christians decided they should celebrate the birth of Christ — as well as His death and resurrection, which to them was the only feast to be celebrated, they picked the most appropriate time of the year.

The weeks of Advent are the second of the most symbolic times in nature's seasonal cycle. The coming of spring — culminating in the central feast of Christianity, the resurrection to new life — is still the more symbolic for thinking Christians.

Those Christians picked December 25 for the birth date of Christ because it was four days after the shortest day of the year — December 21. They also needed something to supplant the pagan sun worshippers' feast of the unconquered sun.

Now that Advent has arrived, it's down hill all the way to December 21. The days get perceptibly shorter and colder — even here in San Diego we notice that it is colder. We get up in the dark and cold. We drive home from work at 4:30 or 5:00 in the dark and cold.

As we get close to December 21, things get pretty dismal and desolate. The symbolism of Advent is obvious.

It is the perfect time for teaching all of us — but especially children — the meaning of the birth of Christ. For this reason, home Advent activities should anticipate the birth of Christ rather than emphasizing that Santa Claus is coming to town.

During these days of waiting and expectation, the liturgy of the Church tries to cheer us up and give us hope with predictions of the return of light and warmth.

How beautiful upon the mountains are the feet of Him who brings glad tidings, announcing peace, bearing good news, announcing salvation.

When we are truly growing tired of the darkness, it's December 25. "We need a little Christmas, right this very minute," as Lucille Ball sang in *Mame.*

The early darkness will continue for weeks more, but the light begins to return — not with a bang — but imperceptibly. Yet, it is noticeable — if we look closely.

So it was with the birth of Christ. The light came into the world — but it was noticed by so few. The majority still could only see the darkness.

Eventually, the light became so evident that everyone had to take notice — some only as a passing observance. But others took notice with hope, good cheer, glad tidings, and salvation.

Christmas has become overloaded with sentimental malarky. But a concerted effort for a family observance of Advent, and perhaps difficult economic times, can overcome some of the distractions from whose birth we are celebrating.

Those early Christians knew what they were doing when they called to our attention the darkness of Advent and decided that December 25 would be the day on which we celebrate the birth of Christ — the light of the world.

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Letters . . .

'Out of context'

The Nov. 5 issue of *Southern Cross* included a supplement on the various services provided by Catholic Community Services. Fifteen photos were included in the supplement. Three photos were of handicapped persons in wheelchairs and a fourth was a photo of a mentally retarded choir. The impression given to the reader is that CCS has been involved in these events, has given active and financial support to these events.

The pictures have been taken out of context and used inappropriately. The events which they document had little or no relation to CCS. We must be extremely careful not to use people with disabilities to our advantage when it comes to public relations. Is the number of photos of disabled persons used in the supplement proportionate to CCS's budget allowance and personnel for services with disabled persons?

Name withheld on request

(The CCS report was a paid supplement to* Southern Cross *and was prepared by the CCS staff. —Ed.)

'Fine issue'

Thank you for another fine issue of the *Southern Cross.* You and your staff are to be commended for your excellent work in producing a weekly that has significant, timely and interesting news stories and features.

My bias shows, I suppose, in saying that the Nov. 19 issue is excellent, with its special section on aging. Your editorial, Bishop Maher's pastoral letter, the articles on the White House Conference on Aging, Msgr. Fahey's comments, and the story of Sister Ruth Miriam — all great reading! And the staff of the Department on Aging thanks you for including the article on our work.

Valeria Scott
Catholic Community Services

Mary remembered

In response to the letter "Whose Will Be Done?" (SC, Sept. 3), Mary, the Mother of Jesus, is no stumbling block.

Pope John Paul, I'm sure, is one of a long line of devotees who have accepted Mary, "the woman," as their Mother, as did John at the foot of the cross and also the early Church. He who gave us the gospel through John also gave us His mother through him.

Most Christians who base their beliefs on scripture alone should find it comforting to read how Jesus became subject to Mary and Joseph and grew in wisdom and knowledge.

We know Mary's whole life was one of giving herself, her will, for the benefit of her divine Son. Anyone who gives his or her will to the service of Mary will be assured of a place in heaven. Mary's ultimate goal this point in time is to please the will of her divine Son and to direct all souls unto His glory, His body, the Church.

Robert A. Burke
Chula Vista

All letters are subject to editing and must be signed with full name, address, and phone number to be considered for publication. Address correspondence to: Letters, Southern Cross, P.O. Box 81869, San Diego, CA 92138.

The Pope Speaks



Restore eucharistic fervor

You are Christians and Catholics; you wish to feel closely bound to the message of Christ and to the indefectible magisterium of His Church, "the pillar and bulwark of the truth" (1 Tim. 3:15). It is really a great thing to believe in Christ and in the Church! It is unequalled in riches, a stupendous privilege, a marvelous vocation, which gives light to life and meaning to the whole of history.

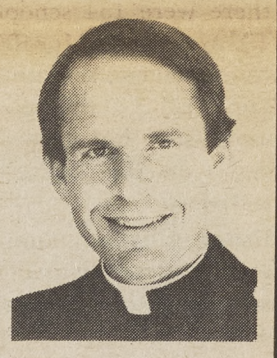
It is also a merit which will find an eternal reward, and at the same time a responsibility, too. The Christian who has realized the definitive value of faith in Christ and in the Church feels a continuing and tormenting concern to be worthy of it, to live it consistently and courageously, to bear witness to it...

In the context of the agnostic society in which we live, painfully hedonistic and permissive, it is essential to study more closely the doctrine concerning the august mystery of the Eucharist... the Eucharist is the mystery of mysteries, since its acceptance means welcoming completely the message of Christ and of the Church, from the introduction to faith to the doctrine of redemption, to the concept of sacrifice and the consecrated priesthood, to the dogma of *transubstantiation,* to the value of legislation in liturgical matters.

Today certainty is necessary above all to bring back to their correct central position the Eucharist and the priesthood, to evaluate Holy Mass and Communion in their correct meaning, to return to the eucharistic pedagogy, a source of priestly and Religious vocations, and an interior force to practice Christian virtues, particularly charity, humility, and chastity.

Insights

By Father Richard F. Duncanson



Mary: Path to Christian Unity

This week the Church celebrates the feasts of the Immaculate Conception and Our Lady of Guadalupe. Recalling our beliefs that Mary was conceived without sin and that she appeared to Juan Diego at Tepeyac, we would do well to review Pope Paul VI's apostolic exhortation *Marialis Cultus* (Feb. 2, 1974).

The English title of *Marialis Cultus* clearly states the purpose of the document: "For the Right Ordering and Development of Devotion to the Blessed Virgin Mary." In it, Pope Paul VI expressed confidence that "...devotion to the humble handmaid of the Lord, in whom the Almighty has done great things (cf. Lk. 1:49), will become, even if only slowly, not an obstacle but a path and a rallying point for the union of all who believe in Christ" (*Marialis Cultus,* no. 33).

Lest Marian devotion remain an obstacle to Christian unity, Pope Paul VI restated the Second Vatican Council's denunciation of certain devotional deviations which obscure the figure and mission of Mary. Pointing out the ecumenical aspect of proper devotion to Mary, he stressed that "...without in any way detracting from the unique character of this devotion, every care should be taken to avoid any exaggeration which could mislead other Christian brethren about the true doctrine of the Catholic Church" (*Marialis Cultus,* no. 32; cf. *Lumen Gentium,* no. 67).

These Marian feasts which we celebrate during Advent can be occasions to pray for Christian unity. As Pope Paul VI stated: "For Catholics, devotion to the Mother of Christ and Mother of Christians is also a natural and frequent opportunity for seeking her intercession with her Son in order to obtain the union of all the baptized within a single People of God" (*Marialis Cultus,* no. 32; *Lumen Gentium,* no. 67).

Our Christian Way of Life

By Enid Lanyon

A clean house, a clean spirit

Sometimes the invariably hectic weeks preceding Christmas obscure the importance of Advent. We forget, in fact, what it is all about and that there is a need to cleanse and purify ourselves in anticipation of the coming of pure goodness into our lives. Advent is a time for loving and for a purification of our loving. We will need to gift the Child when He comes and the only gift He asks is ourselves and our hearts.

The Christ-Child has always needed our hearts to love the world but we are notoriously careless givers. The hearts we offer Him are not as full and warm and open as they might be, and so they do not serve Him as well as He must be served. That is why Advent is important. This is the time given us to refine and renew and spring clean our reluctant hearts so that they are gifts of greater value.

NOW, IN THESE last weeks, we can take a look at our relationships and purge them of things like self-interest and grudges or recriminations; take the risk of loving freely without the conditions and checks and balances we love to protect ourselves with. We can decide to forget about casting blame or proving wrong and learn to love, simply and freely, without always insisting on return or first demanding love.

Advent is a happy time and we are happiest when we are loving freely — no strings attached. I don't think it would be inappropriate to grade ourselves on our growth in love these days of waiting. Perhaps it would help to visualize our hearts as rather tough and resistant, and watch them soften and grow pliable with each act of self-forgetting love, watch them become more capable of being held and molded by a baby's hands.

God would not, I'm sure, frown on our joyful "chalking up" of credits just this once. After all, the tapestry of love we are working on is for Him and no one knows better than He how we need encouragement and signs of progress! We will be humbled enough when we come before Him in the manger, but we can be proud of the work we have done to perfect our gift.

CHRISTMAS USUALLY awakens the best in us. There is a magic about it that spurs us to repair rifts and renew friendships, to be more generous and happier. Perhaps it is because most of us are disarmed by babies. Perhaps it is that the inner part of us that is always seeking God experiences a little redemption of its own, finding Him so vulnerable and dependent upon us.

But the season brings its own trail of tragedy each year, and there are many who will be alone and confused and perhaps desperate in the midst of our joy, and it will do our hearts no harm at all to remember them and to feel compassion and be moved to prayer. The same inner place in which they seek God in the name of meaning and purpose may seem woefully empty to them and it is just possible our prayers may affect their focus enough for them to glimpse Who is really there.

The gifts and greetings we are preparing to share with each other are first of all gifts to the Child and in giving them we might think first of Him and what the whole business of gift-giving means at this time. What we give then, will be given with love and we will do our own part in spreading His joy.

IT IS HARD NOT to anticipate Christmas, but Advent deserves to be relished for its own value. In a very personal way it is a commentary on the way we live our lives, on what we find important and where we place our priorities. If we can make of it a victorious time of renewal and redemption it will set the character of the year ahead and shape the way we live it.

The Advent wreath has a two-fold message. It marks the end of what has been and the beginning of what is to come.

Ins and Outs

By Most Rev. Norbert F. Gaughan
Auxiliary Bishop of Greensburg, Pa.

In faith and for faith

At their recent meeting, the U.S. bishops heard a report on seminary enrollment, cost-per-student, and financial support from the dioceses and Religious orders. Statistics are alarming: in 1967 there were 134 schools of theology in America; in 1979, only 54. In 1965 there were 8,885 students (seminarians); today, half the number: 4,327.

A new development is that such schools are presently accepting non-seminarians, men and women who are seeking theological degrees or pursuing non-degree religious studies for other reasons. The report ended with a call to review possibilities for amalgamation, or regionalization, of schools.

THE CALL THIS year from the Vatican's Congregation for Catholic Education for the NCCB to conduct a visitation of American seminaries may be due, in part, to see how the two differing programs interrelate; how does the "official" training of future priests coincide with graduate and other theological studies for those not designated by bishops as priesthood candidates?

Protestant seminaries are also suffering problems from differing programs. A recent *Christian Century* article (Nov. 11, 1981) reported divisions between Protestant seminaries and local church communities. Increasing costs, future fiscal crises, and lack of support from the local churches and people were causing anxieties.

One factor may be the increasing number of seminary teachers who have finished graduate studies at universities which are not strictly allied with any church body. There has been a loss of familiarity with the religious heritage and a lack of practice in their use among the rising generations of seminarians. George Lindbeck, theology professor at Yale, has indicated professors at such schools too often write for those interested academically in religion, rather than specifically in theology.

THE NEW YORKER laughingly reprinted this description of a Harvard Divinity School course: "*Applied Theology 242. Sociology of Religion and Teaching.* This is a macro/micro humanistic approach to the sociology of religion containing four components: (1) Examinations of historical paradigms; (2) Field studies of radical sociological change in religious states; (3) Analysis of socio-cultural continuities and discontinuities, derived and underived religious posturing, dimensions of tension, crisis confluence and synthesis in cross-cultural states; (4) A correlation of sociology enabling the student to distill transcendent processes as well as to develop a more cogent language of religion in the context of educational goals."

The charge that many seminary graduates are unfamiliar with their traditions may hold true in the case of a small group of recent seminary graduates, new priests who are not always aware of the great love and respect in which, for example, the Angelus is held by the people. To reject out of hand popular devotions — the Rosary, novenas, non-liturgical but dearly loved prayers to saints — betrays a jaundiced view that only what the academic theologian accepts is the criterion of theological worth.

SEMINARIES ARE to train leaders in faith and for faith. If some priests won't help their people to be faith leaders in their world, the parishioners will do it on their own.

The Sunday Readings

By Deacon James Steinberg

We await our redeemer

December 13, 1981, Third Sunday of Advent. Isaiah 61:1-2, 10-11; 1 Thessalonians 5:16-24; John 1:6-8, 19-28.

We are caught up in the expectation of the Lord's coming, but it is well to remember that He already *has* come. Our readings tell us that the role of the prophet is to witness the future as a *now* reality, and to act upon the word of God as something which demands our immediate attention.

Our reading from the second part of Isaiah belongs to what are called the *Songs of the Suffering Servant.* These very words were actually quoted by Jesus Himself at the synagogue in Capernum as He began His ministry, confirming that it was He the prophet was speaking of centuries before.

BUT IT MIGHT BE simplistic to read into these words an exact, detailed foreknowledge on the part of the prophet. They express Israel's classic hopes of a messianic restoration, involving an outpouring of the Spirit on the lowly and brokenhearted who most authentically form God's people patiently awaiting their redemption.

Our responsorial psalm is not from the Psalter, but Mary's *Magnificat* as recorded by St. Luke in his Gospel (Lk. 1:46-48, 49-50, 53-54). Herself subject to an outpouring of the Spirit, the Virgin sings the praises of God, who will accomplish the redemption of His people through the child she is to bear.

Our second reading is from St. Paul's first epistle, his letter to the Church at Thessalonika. The Thessalonians have received the Gospel in the Spirit, and the apostle reminds them to "rejoice always," whatever the circumstances.

THIS IS AN IMPORTANT Advent reading because it must be read within the context of an expected coming. But the coming is the second one, the Last Judgment in which Jesus will return once again, in power and glory, to judge the living and the dead, the sinless and the sinner.

What is important, Paul tells the Thessalonians, is that they do good, avoid evil, and be open to the Spirit which will perfect them in holiness if they are receptive to His gifts. Preserved "whole and entire, spirit, soul, and body," they will be ready for the coming judgment.

We are reading from Mark's Gospel (Cycle "B"), but the Christmas season interrupts this until we resume Ordinary Time in January. This Advent Sunday we hear selections from the prologue to St. John's Gospel. We are introduced to the last of the Old Testament prophets, John the Baptizer, who in an echo of last week's readings, is identified as the "voice in the desert" of Isaiah 40.

AGAIN WE HAVE the references to John's baptism, a simple rite done only with water in recognition of sinfulness and a willingness to be converted as the coming of the Lord approaches. When He comes, baptism will become sacramental, and in the Spirit.

Jesus is the light of the world, a light which even the darkness (sin) of this world cannot extinguish. Through baptism each one of us has not only been given a share in that light, but also the prophetic responsibility to proclaim it to others by the lives we lead, the good we do.

Do we witness the presence of Christ to a waiting world, we who have been baptized into His Body, annointed with His Spirit, received Him in the Eucharist? What we wait for in Advent has already been given us. Or have we failed to notice the gifts we have received?



Deacon James Steinberg photo

Maria and Enemencio Falcon with *la Guadalupana*

All 'Guadalupanas at heart'

Continued from page 3

to know Christ through her."

The Guadalupanas celebrate both Mother's Day and Father's Day not only as links in uniting children and parents, but as part of an "overall spirituality of Church and family within the Hispanic tradition," said Mrs. Falcon.

BUT THERE IS no question that *the* day for the Guadalupanas is the Dec. 12 feast day of Our Lady of Guadalupe. Since this is the 450th anniversary of the miraculous image imprinted on Juan Diego's cloak, the local celebration in San Diego (on Sunday, Dec. 13) promises to be the biggest ever.

A procession will start at 11 a.m. from Our Lady of Guadalupe Church on Kearney Avenue, important because it was there in 1965 that Father Manuel Elizalde began *la Confederacion Guadalupana* in the diocese. A procession of floats, decorated cars, banners, bands and charros—a "symbolic temple" to "intercede for peace and the salvation of the world"—will work its way to the Community Concourse downtown.

A festive Mass in Golden Hall will begin at 2 p.m., with Bishops Maher and Chavez as the principal concelebrants. A banquet will follow, beginning at the Holiday Inn-Embarcadero at 4 p.m., and will feature Folkloric dances, singers and mariachi music.

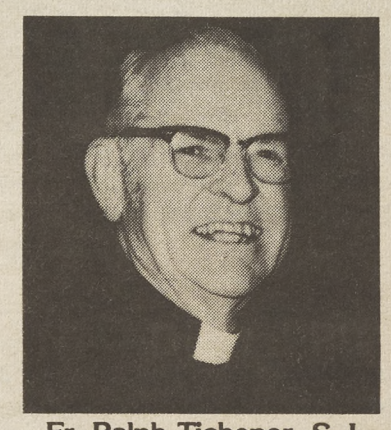
THE QUEEN OF the Roses this year is Irma Preciado of Our Lady of Angels parish; her two princesses are Maria Gomez of Our Lady of Guadalupe Church in San Diego and Michaela Jackson of Holy Family Church in Linda Vista. Mrs. Falcon noted that the roses are symbolic of the sign given at Tepeyac, proof of Juan Diego's encounter with the Blessed Virgin. When Juan Diego brought them to the bishop of Mexico in his mantle, the miraculous image of Our Lady of Guadalupe remained.

As important as the image of Our Lady and the festivities surrounding the anniversary are, said Mrs. Falcon, Our Lady of Guadalupe remains an article of interior faith and devotion. "We have it within us as Catholic Christians. The big celebration brings Hispanics together, but we are all Guadalupanas at heart."

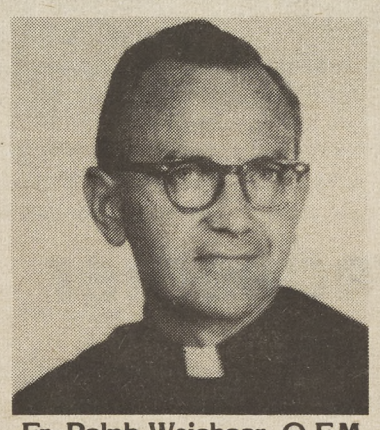
The role of Bishop Chavez as spiritual director of *la Confedracion Guadalupana,* said Mrs. Falcon, is that through example and leadership, "he brings the teaching of the Church into our own devotions."

LOS ANGELES—Cardinal Ernesto Corripio-Ahumada, Archbishop of Mexico City and primate of Mexico, participated with Catholics here in celebrating the 450th anniversary of Our Lady of Guadalupe.

He joined Cardinal Timothy Manning, Archbishop of Los Angeles, for a special Mass at St. Vibiana's Cathedral Dec. 6. That afternoon thousands of Catholics marched in procession.



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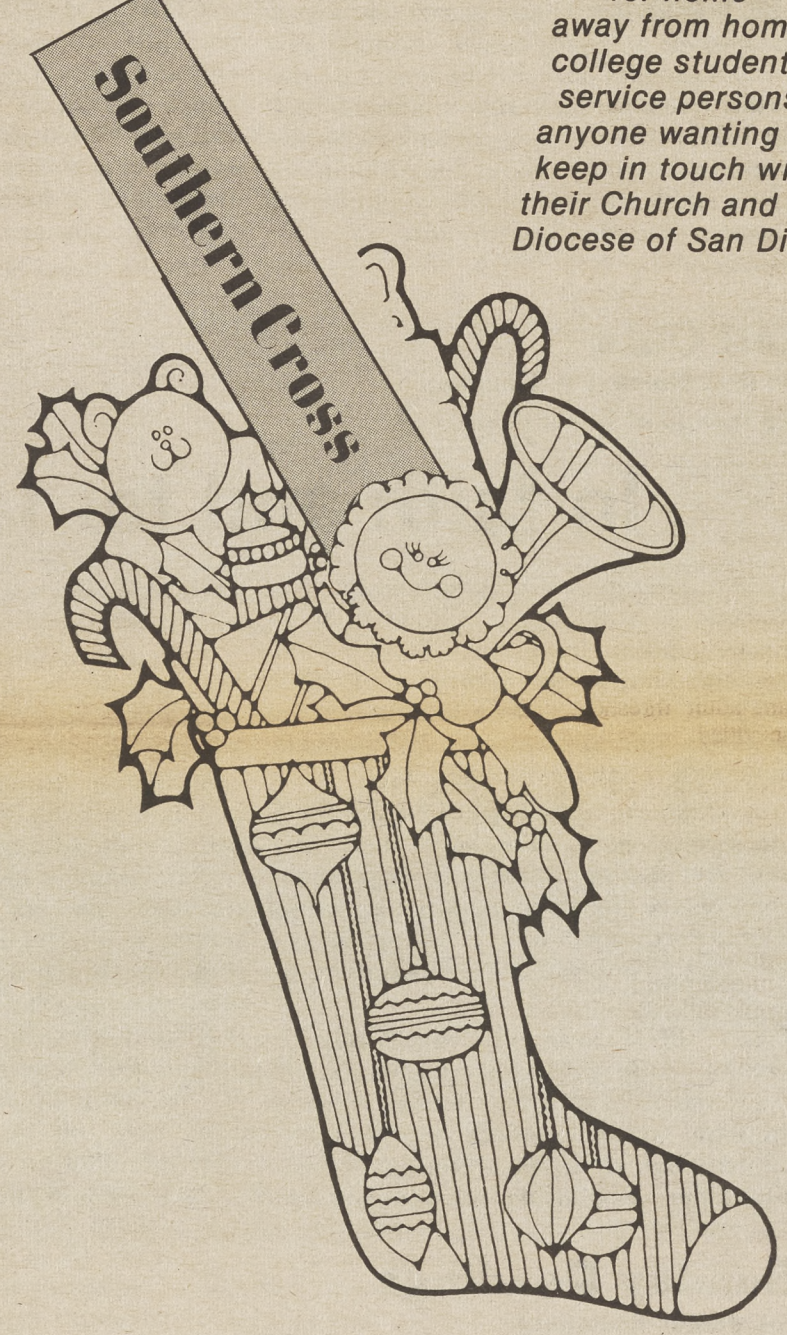
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Children help parents mature



By Dolores Leckey
NC News Service

Our oldest child has graduated from college. That was a peaceful enough rite of passage, in contrast to what we felt at the time of her graduation from high school.

I expected her high school commencement weekend to be one of steady celebration. Instead it was filled with tension. The whole weekend was tearful, sporadically.

Then came the baccalaureate service. A Baptist minister, the father of one graduate, spoke. He described the emotional climate in his home, and, I thought: He could have been looking in our windows.

Then the minister began to sift through what was happening.

He said our sons and daughters were experiencing their high school graduation as an important adult threshold. They were scared, he added.

WE PARENTS were also worried, wondering if the children could survive without our close supervision.

And, he indicated, other personal concerns might surface at this time too.

Some time later, through the work of Dr. Robert Hughes, I began to understand that the minister was pointing to what Hughes would call "the anniversary crisis."

Hughes is a husband, a father, an Episcopal priest and a seminary professor. His many-faceted life feeds his theological research which is centered on parenthood. Simply stated, Hughes has explored how being a mother or a father can lead to a truer knowledge of God.

What he calls the anniversary crisis usually occurs when a child reaches a point in life that was especially difficult years ago for one or both parents. At such times, parents often unconsciously project their own fears into the child.

When parents see what really is going on, not only will the child prosper, but the parents will be helped to work through their old, unresolved trauma and be stronger for it.

CLEARLY, tension recurred for my husband and me each time one of our children graduated. It was not until last year that my husband recalled that his high school graduation had been in jeopardy because he had failed his final exam in Greek. He did pass the makeup test and went on to college and graduate school. Greek was forgotten — or so he thought.

Obviously, however, the feelings of uncertainty associated with his near failure remained. When he read about the anniversary crisis, he realized that these feelings regularly surfaced when one of the children reached the point of graduation.

This was a liberating realization for my husband. When our youngest child recently made the passage from high school to college, he heard for the first time his father's story.

What does all this say about parenthood and God?

FIRST, I think it says that most of us come to parenthood still working through the stages of our own maturity. As a friend says, "Few children get grown-ups for parents." On the contrary, children help their parents grow.

I think rearing children can serve as a crucial factor in helping adults become firm, fair, loving bearers of authority and tradition. This happens because the children given into our care need us to be so.

Children act as mirrors for us in many ways. We come to know our strengths and weaknesses, and many of the hidden dimensions of our own personalities, through our children.

Sometimes what is seen in those mirrors is not pleasant. Sometimes it hurts.

HUGHES CALLS this undistorted self-recognition a form of the spiritual dark night, one through which all parents must pass. He urges parents to see their children and all the natural problems that occur in family life as signals, accompanied by grace, that challenge us to new levels of conversion.

Christian parents can help each other to have faith during these dark nights, just as the Baptist minister helped me to see what was happening, long ago, during my daughter's graduation.

The help parents give each other, however, will not come from comparing one family to another, or through searching for the correct family model. It will come when we share our stories truthfully and humbly.

We parents can help each other to make peace with our own parenthood, with all its joys and sorrows. We can help each other to see that our children are God's gifts to assist us in that arduous but rewarding task of "growing up in Christ."

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Unemployment is the most serious public-policy-related problem facing families, Auxiliary Bishop J. Francis Stafford of Baltimore, chairman of the bishops' Commission on Marriage and Family Life, told the U.S. bishops.

The bishop cited statistics on the increasing jobless rate and the effects such an increase has on family life. He reported that in October 1981 more than 8.5 million Americans were out of work — the largest number of people without jobs since 1939.

"I consider this issue of unemployment to be the most serious public policy problem facing families in the United States," he said. It is one family-related issue which can serve to unify various groups, he added.

Bishop Stafford also said "the most intractable family-policy issue is abortion." In adolescent pregnancy, as a family-policy concern, the emphasis is either on the prevention of pregnancy through contraception and abortion or upon life-support services to teen-agers during pregnancy and after childbirth, the bishop said.

Americans are divided over issues facing families, such as child-care policies, child support, foster care, and domestic violence.

"All of these issues have at their roots the changing roles of men and women in families and society and have failed to achieve a public consensus," he said.

One of the most promising developments in the past year, according to Bishop Stafford, has been the harmonious cooperation of various Church groups working on the U.S. Catholic Conference Commission on Marriage and Family Life.

Bishop Stafford said the bishops' pastoral plan has reached a critical stage of its development. "If there is a pulling back from implementation either on the national or diocesan level, not only will the goal not be achieved of renewed Christian Catholic family life, but those who have labored already and whose hopes were raised by a good beginning will be frustrated because, just when some progress was possible, the game was called off."



No two families are exactly alike



By David Gibson
NC News Service

No two families are exactly alike.

One family faces severe financial pressure on an ongoing basis. That influences the ways family members relate to each other, how they spend leisure time, even how they plan for the future.

Another family has experienced the death of one parent. All family members have been changed by that event.

IN ONE FAMILY, there is heavy emphasis on extracurricular activities. The family pours large amounts of money into such activities for both children and adults.

Another family believes children grow best if they are not subjected to heavy schedules of extracurricular activities.

In one family, the evening meal is sacrosanct. Everyone eats together almost every day.

Another family feels lucky if two meals a week are eaten together.

So it goes. A complete list of the ways families are different would be almost endless. Some families are large; some are small. Some families live far from their closest relatives; others do not. Some children have parents who are quite young; others have older parents. Some families function well in the midst of continual music and noise; others don't.

A COUPLE I know in their 50s have six children ranging in age from 32 to 14. Undoubtedly no one will be surprised to hear that the older children think — and don't fail to mention — they were raised much differently from the younger ones.

The fact is, parents learn — and change — on the job. That is one thing families have in common.

There is no blueprint for family life or for parenthood. In the process of developing their roles, many parents compare notes, talk over problems and, in some general way, try to figure out what other parents do that works.

But there is a heavy emphasis in American society on privacy. There is much about about family life that people don't tell each other — at least not often. Sometimes, what is not told, is just what another parent most needs to hear and to understand.

PERHAPS THE evening meal goes badly at least two or three nights a week in one home. Why are their children so fussy at dinnertime, the parents wonder. The parents may even think this is their personal failure.

In another home, a 15-year-old teenager spends much of his time in his room. He's entered into a quiet stage and his parents feel frozen out. Again, they've started to wonder where they failed. Perhaps they haven't failed, but that doesn't make this phase of their son's life any easier for them.

The parents of a 13-year-old girl in another home are disturbed at some ways she is handling peer pressure at school. Among other things, they think she is developing some racist attitudes that are expressed in her group — attitudes that do not reflect the parents' values. What can be done?

In yet another home, the parents are distressed because their child takes no interest in the study of his faith. Faith is a focal point of their lives. They wonder how to get its importance across to their child.

SITUATIONS like these are part of the reasoning behind parent-to-parent and family-to-family ministry. There is a conviction that parents and families have much more to offer each other than they realize.

No two families are exactly alike, nor should they be. And families do require some privacy.

Moreoever, there is probably no way for a family to offer a totally open window onto its home life.

But many people think that when more windows onto family life are opened, families will be amazed at what they can provide each other in terms of support, compassion and genuine help at the task of learning to live as a family.

Education Brief — Family practices, Kenny style

FREE-LANCE writer Mary Kenny spices her comments about family living with stories about her 12 children who range in age from 7 to 24. Her syndicated column (written with her husband James) appears in many Catholic newspapers.

During a recent interview, Mrs. Kenny offered some practical advice to parents.

1. Mrs. Kenny recommends camping trips and family-centered vacations with other families as a way of building up family relationships and communication. Such trips provide relaxed opportunities when parents can talk over problems and experiences with other parents.

Mrs. Kenny said she and her husband have vacationed at the Center for Peace and Life Studies near Muncie, Ind. Sponsored by the Diocese of Lafayette, the week-long summer camps are geared to the needs of families.

For Mrs. Kenny, the main value of such joint family vacations lies in the sharing that can take place. "It's amazing how quickly families develop deep personal ties," she observes.

IN THE family expert's view, the diocesan camp works best with children under eighth-grade age. Older teens will be bored, unless they realize that they will meet congenial friends, she cautioned.

Mrs. Kenny said the Indiana diocesan summer camp is a spin-off from the Cana Colony camp founded several decades ago in Canada by Catherine de Hueck Doherty. One summer, she and her husband spent a beautiful vacation with eight of their children at the Canadian camp, she remarked.

2. With her own children, Mrs. Kenny likes to include special religious observances when birthdays are celebrated. For instance, on birthdays, the family often brings out the candle lighted during the child's baptism. Then, each person around the table gives a reason why he or she is glad the birthday child is in the family.

OCCASIONALLY, according to Mrs. Kenny, some of her children "didn't go" for these family practices when they became teen-agers. At the time, Mrs. Kenny said she "didn't push them."

Since then, however, she has become even more convinced of the value of ritual and religious tradition in the home. But, when things are not going well, the trick is to keep looking for mutually satisfying practices, she thinks.

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KYF Synopsis — The challenge of children

RAISING children is a challenging, occasionally lonely, but rewarding task. Often parents discover they are being stretched and pulled in surprising ways. They may find that the children are not the only ones who are growing.

How can parents help each other to be good parents, our articles this week ask.

Dolores Leckey relates a personal experience about a crisis precipitated by a high school graduation. Children act as mirrors for parents in many ways, Mrs. Leckey observes. Sometimes what is seen in the mirror is pleasant, sometimes it is not. Mrs. Leckey is the director of the U.S. Catholic Conference's laity committee.

Katharine Bird interviews Mary Kenny who tells about the unique problems for parents when their children reach adolescence. All of a sudden, Mrs. Kenny comments, parents find a stranger in the house. The article offers some suggestions for helping children get through this stage — and parents too.

NO TWO families are exactly alike and there is no blueprint for becoming a good family, writes David Gibson. Yet parents have a lot to offer each other in terms of support. Often, families don't realize how much they have to offer, which is part of the reason behind parent-to-parent and family-to-family ministry, the KYF editor observes.

Father John Castelot offers some enlightening comments about the call of Levi the tax collector. The story illustrates how highly Jesus values his association with sinners and outcasts, Father Castelot notes. But the story also held a message for Mark's community.

Discussion points and questions

1. If you are a parent, think about this question: Is there a time that stands out in your memory when the very demands of being a parent caused you to become a better parent?

2. Why do you think Dolores Leckey says children act as mirrors for parents?

3. Why did Mrs. Leckey find Dr. Robert Hughes helpful in understanding her role as a parent?

4. In Katharine Bird's article, what are two ways suggested by Mary Kenny for helping children through early adolescence?

5. How can parents find support during a difficult stage of parenthood, according to Ms. Bird?

6. According to David Gibson, why would it be valuable for families to open more windows onto their family life?

7. Can you think of a time when you wished you had more opportunities to explore the role of a parent with other parents? Why did you feel that way?

8. In Father John Castelot's article, what is the significance of the calling of Levi the tax collector?

9. What, according to Father Castelot, was Mark trying to tell his early Christian community by writing about the calling of Levi?

Resources

"Single Parenting a Child Through Adolescence," by Antoinette Bosco, in the November 1981 issue of the magazine, Marriage and Family Living, St. Meinrad, Ind. 47577, single issue, $1.25.

"How I Should Treat My Adult Child," by Mary Kenny, in the October 1981 issue of the magazine, St. Anthony Messenger, 1615 Republic St., Cincinnati, Ohio 45210, single issue, $1.25.

Attracting young Catholics who are inactive back to Church life is "one of the largest challenges facing the Church in our time," says Archbishop Edward O'Meara of Indianapolis.

He introduced a study, *Converts, Drop-outs, Returnees,* sponsored by the American bishops' Committee on Evangelization, which Archbishop O'Meara heads.

One of the notable conclusions of the study was that most Catholics who "drop out" of active Church participation do so in their teens or early 20s, a period in which Americans in general tend to undergo significant changes in their religious life.

The study also found that nearly two-thirds of those who convert to Catholicism and more than two-thirds of Catholics who return to active religious practice after a period of inactivity do so in young adulthood, between the ages of 20 and 35.

Asked what Catholic parishes should do to reach out to young people who have dropped out or to keep them interested in the Church during the period when they tend to lose interest, Archbishop O'Meara said the findings of the study suggested four areas to him:

• "The importance of friendliness" in the parish;

Please turn to page 9

When the 'stranger in the house' is your child

By Katharine Bird
NC News Service

Marty came storming down the stairs, face contorted, arms waving, "Mom," he shouted, "Janie's been in my room again. Can't I have some privacy around this place?"

Out of the blue, the generally outgoing, responsive 13-year-old had become moody and withdrawn, spending long stretches of time in his room and responding only in monosyllables, if at all, to his parents and siblings.

Mary Ann, however, was just the opposite. Always a vocal child, at 14, she continually pushed her parents to the brink of exasperation by her constant criticisms and complaints. Nothing satisfied her, from the clothes she wore to the movies her parents thought she should attend.

"Why can't we drive a flashier car, Dad, like the Allens do?" she asked time and again. Or, dissatisfaction sounding clearly in her voice, she would say, "Mom, why can't this family ever do anything really neat? Why can't we go skiing in Colorado this year?"

MARY KENNY of Rensselaer, Ind., a well-known writer on family questions, says that such behavior is typical between the ages of 12 and 15. Early adolescents often display a "sudden and dramatic change" in attitudes and behavior, she notes.

Naturally, the abrupt change comes as a shock to parents. Mrs. Kenny, mother of 12 children, says: All of a sudden, parents find "a stranger living in the house." It hurts, especially when early adolescents seem to reject or question everything their parents value.

She strongly advises parents to bear in mind that time will help. The ages from 12 to 15 or 16 represent a "transition period," when children are taking the first steps to "making sense of the world" for themselves, Mrs. Kenny explains. Young adolescents, also experiencing dramatic physical changes, are "starting to form their own values and are only beginners at making judgments."

Mrs. Kenny thinks she has grown enormously by helping children through the challenging years of early adolescence.

AT THE SAME time, she admits it is hard to keep a positive attitude and to see this age as a time of growth for both parent and child. With a younger child, it is simpler, she observes. "It is easy to see the growth" when a toddler starts to walk.

With adolescents, according to Mrs. Kenny, parents should endeavor to maintain a "delicate balance" between showing warm interest, on the one hand, and not pushing them to unreasonable lengths on the other.

Be quietly supportive, she advises. Young teens are vitally concerned about their looks, and often are overly critical of themselves. Parents then can bolster their children by making favorable comments such as, "How well you socialize!" or "What a good race you ran!"

Of course, parents have to set limits for children — but they should set objective bounds, such as curfews, Mrs. Kenny feels.

WHAT IF A 14-year-old protests vigorously about spending the afternoon at Grandmother's? "Well, I'd probably let her make that decision," Mrs. Kenny says. But "I'd take a dim view" if the same child wanted to stay home from the family's summer vacation.

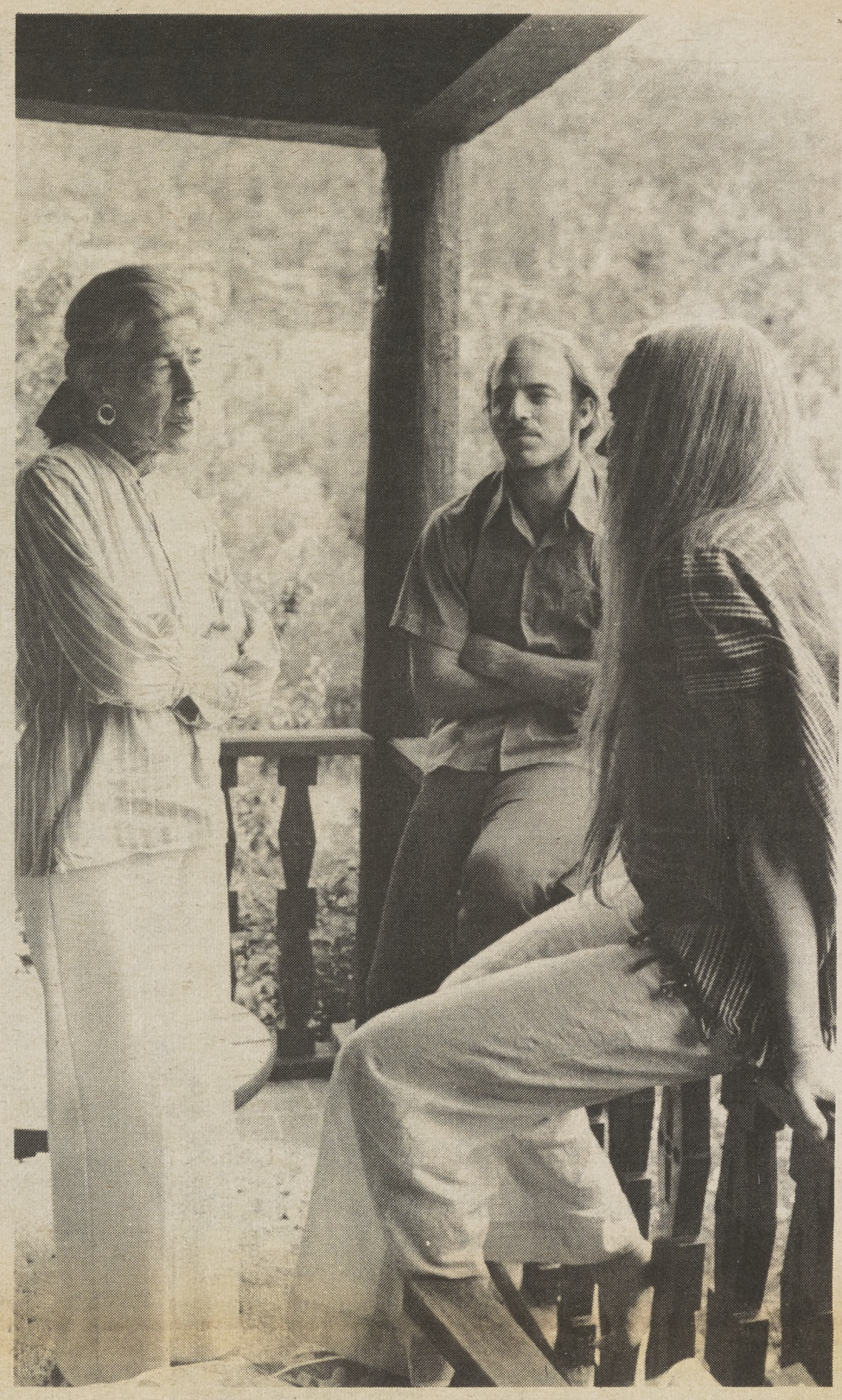
Teens of this age "take a friend everywhere," she observes, and parents might consider bringing a friend along to make summer vacation happier for everyone concerned.

How can parents bolster their own spirits while their children are going through adolescence?

"My husband and I have been helped by other parents, most frequently at informal meetings," Mrs. Kenny remarks. Accordingly, she recommends that parents "link up with other parents," especially those with slightly older children. It is very helpful to see that other parents have lived through the crises of the early adolescent, she adds.

For by the upper grades in high school, in Mrs. Kenny's experience, most teens have become surer of themselves and are easier to live with.

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Young adolescents are 'starting to form their own values and are beginners at making judgments.'

Continued from page 8

- **The way in which the liturgy is celebrated";**
- **Efforts in the area of "providing support for (young people) in their life situations and problems."**

He noted that a large percentage of those who drop out return to Church practice later in life, often when they undergo a change in their life situation such as when they marry or their children reach school age.

The company that Jesus kept

He often made 'house calls' to outcasts and sinners

By Father John J. Castelot
NC News Service

Jesus took an interest in outcasts and sinners. They ate together. This was a matter of capital importance.

With that in mind, look at Chapter 2 of Mark's Gospel. Specifically, let's look into the second of the five stories about conflict found in this section of the Gospel.

Once again, two stories that once were probably independent seem to have been combined: the call of Levi and a banquet which provoked the indignation of some Pharisees. Both stories illustrate the same point.

Mark's account of the call of Levi recalls the call of the first four disciples. Jesus, walking by the lake, bids Levi to follow him. Immediately, Levi leaves his profession and becomes a disciple.

THIS IS so telescoped a narrative, it probably does not take everything into account.

Levi, raking in money hand over fist, looks up and all of a sudden sees a complete stranger who asks that he follow him. Without hesitation, Levi drops everything and follows Jesus.

Now, the Gospels are not biographies. Just as in the call of the disciples, Mark wants to make a point. He wants to illustrate the promptness and unselfishness with which Christians should answer the call to discipleship.

Further, Mark considers it important that Levi is a tax collector.

THAT FACT ties the story of Levi's call with the other story here — about a banquet at which Jesus consorts with sinners. Especially for the Pharisees, tax collectors were considered sinners on more than one count.

Tax collectors were agents of a pagan foreign power, Rome. They collected taxes from their own people to finance that power. Moreover, having bid and paid for the job, tax collectors had to recoup their investment by extorting money above the legal tax rate.

Many, in short, were crooks. Then, because their business kept them in frequent contact with gentiles, who cared nothing about ritual purity, tax collectors were often considered unclean.

Levi also was probably in the employ of the Jewish King Herod Antipas. That did little to change his image in the popular eye.

The banquet story once may have involved a meal in Jesus' own house — according to a Greek text of the Gospel which reads, "While he was reclining to eat in his house." But now, joined to the call of Levi, the story tells of a banquet in Levi's house.

AT ANY RATE, the guests included a crowd of the same stamp as Levi: "tax collectors and those known as sinners." Sinners, especially to many Pharisees, were those who did not carefully keep the prescriptions of their traditions.

Pharisees have often gotten a bad press. But it should be remembered that, in the main, the Pharisees were very sincere and religious people. They were a group that carefully kept themselves separated (the word, "pharisee," means separated) from anything or anyone that might cause them to contract legal uncleanlilness.

Because Pharisees interpreted Jewish law in this fashion, they understandably were sometimes scandalized by Jesus' conduct. Eating with people like Levi was especially repulsive to them. Sharing a meal was a sign of unity and the chance of eating unclean food from unpurified dishes was more than good.

But Jesus' answer was:

"PEOPLE who are healthy do not need a doctor; sick people do."

The point was not well taken, however, and the fact that Jesus consistently put himself above the laws infuriated Pharisees.

For Mark's community, the all-embracing table-fellowship of Jesus contained an important lesson: The community was to welcome all and sundry to the eucharistic banquet.

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Nuestra Madre de las Américas

Continued from page 1

Diego's story seems to be the stuff of pious legend. It was 12 years after the conquest of the Aztecs by Cortez, and the Spanish padres had made very few converts; Juan Diego, his wife, and his uncle Juan Bernardino, were among them, and in 1531 Juan Diego was 57, a widower, a devout Catholic.

In a land where the memory of the old gods and human sacrifice was still fresh, Christianity was a foreign element most of the Indians simply would not accept. The situation changed dramatically between Dec. 9 and Dec. 12 when Juan Diego (his Indian name was Cuatitleotoatzien) claimed that four times he had encountered a woman who asked him to inform the Franciscan bishop of Mexico, Juan de Zumarraga (d. 1548) that she wished a chapel to be built in her honor.

"Know for certain, littlest of my sons, that I am the perfect and perpetual Virgin Mary, Mother of the True God," she told him. She continued, Juan Diego said: "I am your merciful mother...and of all mankind...here I will hear their weeping, their sorrow, and will remedy and alleviate all their multiple sufferings, necessities and misfortunes."

The bishop wanted proof, and when Juan Diego returned to Tepeyac on the morning of Dec. 12, 1531, roses were blooming on the chilly, cactus-covered hillside. Gathering them into his *tilma*, a coarse garment woven from cactus fiber and worn knotted over one shoulder, he presented them to the Virgin who, he said, rearranged them and tied the ends of his cloak around his neck.

"This is the sign that you are to take to the Lord bishop," she said. "Do not let anyone see what you are carrying; do not unfold your mantle until you are in his presence."

Juan Diego's conversations with the Virgin might seem fanciful, but what happened from that point on is history. When he unfolded his mantle in the presence of the bishop and other witnesses, the out-of-season roses fell to the floor and the image of a woman—head bowed, hands folded in prayer, dressed in pink and blue-green, standing on a crescent supported by an angel, and with a radiant, golden sunburst behind her—was imprinted on his *tilma*.

THE SAME garment bearing the same miraculous image is what is enshrined in the new, modern Basilica of Our Lady of Guadalupe which stands today at the foot of Tepeyac. The first basilica, dating from the early 1700s, is still next to it. Its sacristy marks the site of the original stone shrine which once housed the venerated image; Juan Diego was caretaker there until his death in 1548 at the age of 74.

The devotion of the Mexican people to Our Lady of Guadalupe goes back to Juan Diego himself, who as a catechist leading an exemplary Christian life, was a potent living witness of the Catholic faith to his Indian brothers and sisters. That devotion has continued through the centuries, through revolution and government persecution.

In 1921 a bomb exploded on the altar of the old basilica, three feet from the glass-covered frame in which Juan Diego's mantle with its sacred image was kept. The force of the explosion blew out windows, smashed marble and bent a heavy crucifix under the image, but the mantle and its glass cover survived intact and without a scratch.

THE MEXICAN bishops have looked at this 450th anniversary as a Marian year and as a time to seek ways of healing both the strained Church-state relations and the gulf between rich and poor that have always characterized the history of their country.



Deacon James Steinberg photo

SACRED IMAGE — Manuel Perez with a full-sized photographic print of Juan Diego's *tilma,* bearing the image of Our Lady of Guadalupe. Perez has handled the actual relic, and says the crude, cactus-fiber cloak — which would normally have deteriorated centuries ago — feels like fine silk.

The observance, said the bishops, is an opportunity to "purify the popular devotion to the Mother of God and achieve the integration of the Mexican community, the spiritual shrine of Mary, within the goals of justice and brotherhood."

At the very heart of the original devotion to Our Lady of Guadalupe are the circumstances under which the Blessed Virgin appeared to Juan Diego. The Aztec nation was a conquered one, and the Roman Catholic religion the Spanish brought with them was perceived by the native populace as foreign, white, European. But yet the Mother of God appeared dark-skinned and spoke in the native language, and the result was electrifying.

THE NAME *Guadalupe* is actually the Spanish rendering of an Aztec word spoken by the Virgin herself; it is what she wished to be called.

She told this to Juan Bernardino, Juan Diego's uncle, who had been near death; Juan Diego, on the morning of Dec. 12, had been going to look for a priest to administer the last rites when he encountered the Virgin for the fourth and last time. As he gathered the roses, she told him that his uncle would be cured.

"Be sure that he is well," said the Virgin. Returning home after his historic meeting with Bishop Zumarraga, Juan Diego found his uncle not only cured but talking about a visit from the "Mother of God."

JUAN BERNARDINO, goes a contemporary account, said the Virgin wished to be called "Entirely Perfect Virgin Holy Mary *of Guadalupe* her precious image." Juan Bernardino's Aztec *te coatlaxopeuh* was misunderstood as "Guadalupe;" the actual translation means the precious image will "crush (the religion of) the stone serpent," one of the Aztec gods.

The precious image imprinted on Juan Diego's *tilma* is still clearly visible after 450 years; the original crude fiber from which the cloak is woven ordinarily deteriorates after no more than 20 years; the garment is six-and-a-half feet long, half as wide, has two pieces joined by cotton thread along a vertical seam, and is the color of unbleached linen.

The image of the Virgin herself stands a little more than four-and-a-half feet high, although it looks larger from a distance. It shows no brushstrokes, said Prof. Francisco Ribera, an art historian from Barcelona, Spain, who examined the image very closely in 1954 and again in 1963.

HAD THE IMAGE been painted, not only would the painter's brush marks be visible, but the pigment would have soaked through the porous fibers to the other side, yet the reverse has no markings at all. In addition, Ribera noted, the cloth would first have had to be treated with an impasto to receive any pigments, and yet there is no such medium present. Ribera is certain, however, that the fine black lines which outline the figure are not part of the original.

Perhaps the most startling detail of the image was only discovered fairly recently. Under 25x magnification, the right eye (cornea) of the Virgin shows the reflected images of three men; something is reflected in the other eye as well, but a knot in the fiber allows no conclusion to be drawn. The details are too fine to have been painted.

The biggest image in the right eye bears a virtually perfect resemblance to an authenticated likeness of Juan Diego. Experiments conducted in 1962 by Dr. C.J. Wahlig of New York show that the distortion in the image conforms exactly to that which would be reflected from a convex surface matching the curvature of the human eye.

WAHLIG'S CONCLUSION is even more startling. He feels the Blessed Virgin was actually in the room (though not seen) when Juan Diego unfolded his mantle and the roses fell out; the images reflected in her eyes, he says, are proof of this.

Juan Diego's cause for beatification, after four-and-a-half centuries, is finally in Rome. Msgr. Enrique Salazar of the Mexico City archdiocese has been handling Juan Diego's case, but it is hampered by the fact that his body was moved from its original burial site and has never been found. There are apparently more than the number of requisite miracles attributed both to Juan Diego and to the sacred image.

"Nothing is an accident when it comes to the whole story of Juan Diego, the image and the Mexican people," says Manuel Perez of Los Angeles. Perez is the author of *Santa Maria Nuestra Senora de las Americas* and has studied the image and its history at length.

HE WAS present at the old basilica in 1976 when Joe Prudot of El Paso, Tex., took what he regards are the definitive color photographs of Juan Diego's mantle. Perez has a set of Prudot negatives, and has handled the relic itself: "It feels like fine silk," he noted.

"Mary appeared as herself when she was alive, as the Immaculate Conception," he said of the image. When confronting Our Lady of Guadalupe, we are "face to face with something out of time. It makes you think of the goodness of God and what He has done."

Perez concedes that the relic is "very hard to take unless you are a person of faith. Then Mary becomes a reflection of God's greatness and love for us. Our Lord gave Mary to us with His last breath. Only then did He let go of Mary, His most treasured possession on this earth."

ALTHOUGH intimately associated with the people, culture and history of Mexico, Our Lady of Guadalupe is something for all of the American people, says Perez. "Our Lady appeared in the New World. She belongs to everybody. It is a spiritual thing. You can say your Rosary and contemplate Mary and remember her words to Juan Diego: 'I am here.' It is a beautiful thing."

CELEBREMOS: Hispanics view Guadalupe, other celebrations

By Sister Alicia Salcido, RJM

SAN DIEGO—More than 150 Hispanic leaders from throughout the diocese gathered for a three-day meeting at the University of San Diego recently to study the meaning behind traditional Hispanic celebrations held in December and January.

The seminar, called CELEBREMOS (Let us celebrate), focused on the coming Dec. 12 observance of Our Lady of Guadalupe, but participants also took a close look at traditional Hispanic celebrations of Christmas, Epiphany and some other feast days.

SPONSORED BY the Oficina Hispana de Cateqesis of the diocese, the seminar included Sister Rosa Maria Icaza and Father Balty Janezek from the Mexican American Cultural Center in San Antonio, Tex.

The scriptural roots of the Christmas *Posadas*, based upon the Gospel of Luke, were explored. The rejection experienced by Mary and Joseph at the inn has theological implications for us today, where we excuse ourselves from giving of our shelter, time and possessions to the poor and the marginal of our society.

The *pinata* reminds us of the temptations we are always assailed by, and the blindfolded child reminds us that we live with a faith which we believe without seeing. The stick used to destroy the *pinata* stands for the grace we always have from God, and the destruction of the *pinata* is a time of rejoicing and celebration, because the temptation to do evil is finally conquered.

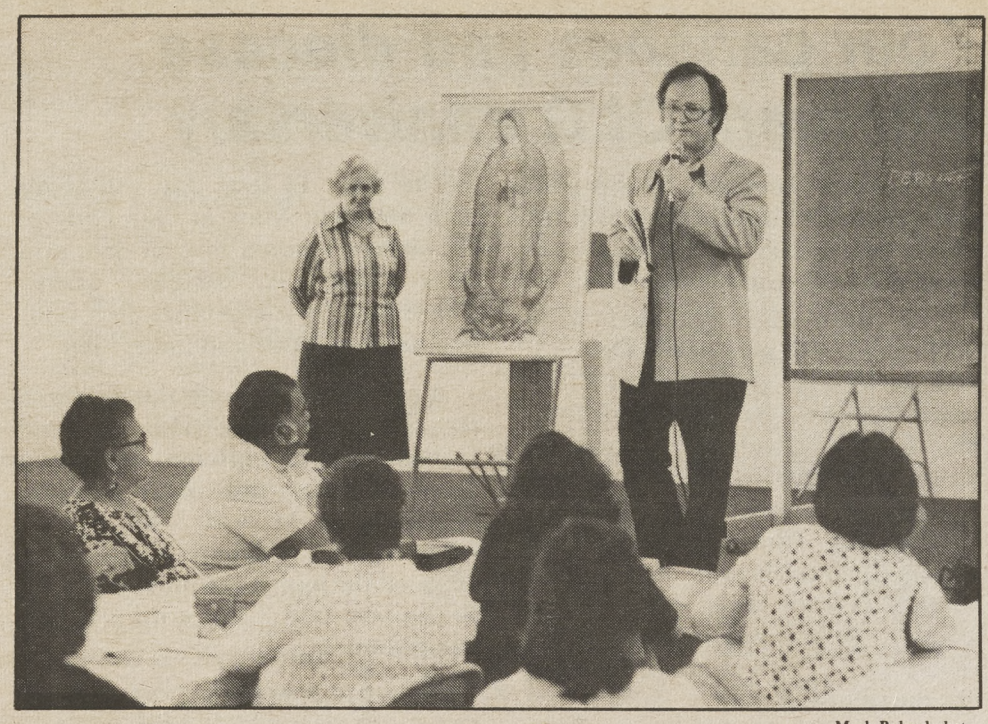
THE PARTICIPANTS prepared a *pastorela,* a play on the human aspects of all that surrounded the birth of Jesus, the shepherds, the three kings of Epiphany. The *pastorela* is very popular in Latin American countries.

The Dec. 25 *Acostada del Nino Jesus* (Laying down of Baby Jesus) and the Feb. 2 *Levantade del Nino* (Waking up the Baby) act to unite the families that gather around the crib to sing, pray and share a deep love for each other.

For them Christmas is filled with the peace that comes not from presents, but from the deep joy that Jesus is reborn in the hearts of each; fiestas with special music and foods are shared with other families.

THE CELEBRATIONS which start in our Hispanic communities on Dec. 12, the feast of Our Lady of Guadalupe, continue through the Christmas period, which ends Feb. 2, when families gather with candle, song and petitions; all go out with the sign that each is destined to give light to the world, and to act as a messenger of Christ. They are to bring the Christian message to everyone the whole year through, until Christ is reborn again inside each person at the next Christmas.

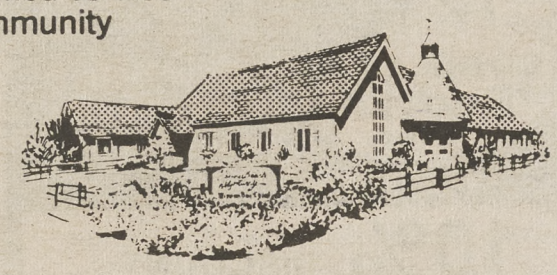
Sister Rosa Maria and Father Balty have travelled the country bringing this message to many groups. Their seminars give Hispanics an in-depth look at their own talents and faith, and reaffirm them in their own traditions and customs. In this way when people appreciate their own values and worth and see themselves with pride, they can become masters of their own destiny.



Mark Ryland photo

Sister Rosa Maria Icaza, Father Balty Janezek

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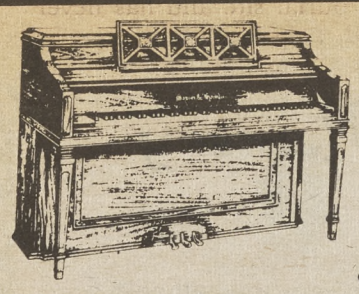


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Reaching out

with Deacon Michael Newman

Chick must be helping from heaven

It's about 20 years since my personal saint died. His name was Archbishop Aston Chichester, Jesuit, the first bishop and first archbishop of what was then called "Central Africa" in Rhodesia, and now called Zimbabwe.

"Chick" as we affectionately called him, was in his 80s when he was called to Rome to participate in the Second Vatican Council. And he was overjoyed as we drove him to the airport in Africa to speed him on his way.

A week later he dropped dead on the steps of St. Peter's Basilica in Rome, among all his fellow bishops, as they processed in for one of the first sessions of Vatican II. He was the first to die during the council and Cardinal Montini, who was soon to become Pope Paul VI, went to Chick's bedside and declared: "Here lies the first saint of Central Africa." Which only confirmed what we who knew and loved Chick already thought about him.

I was reminded of him recently when reading about Chishawasha Seminary which Chick founded in the 30s, the first opportunity offered for black Africans to become priests, Chick's pride and joy. And I remember the first ordinations, and among the ordinands one named Chakaipa. Today he is Archbishop Chakaipa of Salisbury, senior churchman for Zimbabwe, successor to Archbishop Chichester.

However what was a reminder was also a sad story. For the latest news told of the troubles they are having at the seminary at Chishawasha where I occasionally gave talks to the seminarians at the invitation of Chick. It had to be closed a few months ago for "lack of discipline" among the students during Zimbabwe's first year of nationhood. The bishops hope, however, with some tightening of discipline, to reopen it next month.

But — and here's the real tragedy — the need for priests is great; the faith flourishes. One bishop said, "the shortage of priests and Sisters is the most formidable challenge to the dioceses of Zimbabwe." They have invited whoever will send priests and Sisters to help in missionary work there. Bishop Donal Lamont, noted for his opposition to the last white regime, has asked American Trappists to establish communities there alongside the Carmelites, Jesuits, Redemptorists, Dominicans, and others serving there.

Let us hope the "grave crisis" of the seminary is passed and that the shortage of clergy will be alleviated as seminarians become priests. The closure is certainly a setback for the supply of African clergy in this growing nation.

My friend Chick I am sure, is doing his best from heaven, but it also needs help from us on earth.

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Four parishes and diocese will mark OLG anniversary

Mananitas, novenas, processions and special Masses will mark the 450th anniversary of Our Lady of Guadalupe this coming weekend.

The principal diocesan-wide celebration will take place Dec. 13, with an 11 a.m. procession of floats, bands, banners, cars and bands from Our Lady of Guadalupe Church on Kearney Avenue to the Community Concourse downtown. Bishops Maher and Chavez will be the principal concelebrants of a 2 p.m. Mass at Golden Hall, which will be followed by a banquet-show at the Holiday Inn-Embarcadero, beginning at 4 p.m.

MUCH OF the activity will be centered in the four parishes in the diocese which are named for Our Lady of Guadalupe; all will feature sunrise *mananitas,* Mexican birthday celebrations traditionally held in honor of the mother of the family or other female relatives or friends.

The Dec. 12 feast day will begin with midnight Mass at Our Lady of Guadalupe Church in Calexico, said Msgr. Mark A. Medaer, pastor. There will be a *mananitas* at 5 a.m. and another Mass two hours later.

A procession through the streets of the city on Sunday (Dec. 13) will feature parish groups including *Guadalupanas* and *Las Amigas,* beginning at 11 a.m. This will be followed by a Solemn Mass and a fiesta on the parish grounds, featuring food, mariachis and other entertainment.

IN NEIGHBORING El Centro, Our Lady of Guadalupe Church and its Sacred Heart Mission in Heber will both hold special 7 p.m. novenas every evening from Dec.4 until the feast day, said Father Francisco Aldasaro, pastor.

Both churches will also have 6 a.m. *mananitas* followed by Mass on the feast day, and additional Masses at 6 p.m.

Msgr. Luis Balderas, pastor of Our Lady of Guadalupe Church in Chula Vista, has invited Father Gabriel Salazar of Mexicali to preach at a series of 7 p.m. novenas to be held from Dec. 3 until the feast day; Father Salazar will also join Auxiliary Bishop Gilbert E. Chavez for a special concelebrated Mass at 3 p.m. on Dec. 12.

A *MANANITAS* WILL begin the Feast of Our Lady of Guadalupe proper at 5 a.m., followed by a mariachi Mass. There will be a procession from Otay School along Montgomery Street to the church beginning at 2 p.m., in which all societies with their banners will take part. Following the 3 p.m. mariachi Mass, there will be a fiesta in the parish parking lot, featuring food, games, music and folkloric ballet.

Our Lady of Guadalupe Church in San Diego will be the starting point for Sunday's procession, noted Jesuit Father Jaime Rasura. The parish will mark the Saturday feast day with a 6 a.m. *mananitas,* complete with mariachis, in front of the church.

There will then be a Rosary procession followed by Mass. The Rosary will again be part of a 7 p.m. candlelight procession that evening, followed by Mass at 7:30.

Mass in Dallas

DALLAS—Archbishop Pio Laghi, apostolic delegate to the United States, was the principal celebrant of a Mass Dec. 6 sponsored by the diocesan Office of Hispanic Ministry at the Dallas Convention center arena.

Archbishop Laghi joined thousands of area Catholics as they started a week-long observance of the 450th anniversary of the apparitions of Our Lady of Guadalupe.

Other activities included a reenactment of the appearance of Our Lady to Juan Diego and a folkloric program.

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COLLINS, Louise Katherine. Sister of Marie S. Ford, Helen M. Moore, and Gertrude Wyland. Funeral Mass: Nov. 10, Nazareth House.

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CONNIRY, William Joseph. Husband of Lucille Barr Conniry; father of Mary C. Quinones, Kathy Young, Bernadette Stabile, William, Charles, and Michael Conniry; brother of Rosemary Lamb, Jim and Charles Conniry; eight grandchildren. Funeral Mass: Nov. 19, Our Lady of Grace Church.

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IZIDORO, Augusta C. Mother of Maria Rodrigues, Jose B. and Manual J. Izidoro; 14 grandchildren, 15 great-grandchildren. Funeral Mass: Nov. 13, St. Agnes Church.

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LENZ, Miriam F. Robert K. and Margaret K. Lenz and Celia B. Warren; two grandchildren. Funeral Mass: Nov. 13, St. Patrick Church.

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MARCHESE, Salvatore. Husband of Guiseppina Balestrieri Marchese; godfather of Salvatore Brunetto; uncle of Armando and Josephine Bilardelli; great-uncle of John Bilardelli, Carmella Stasis, and Rosalie Smith. Funeral Mass: Nov. 18, Our Lady of the Rosary Church.

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OLG: 'Simplistically striking...total belief'

By Henry Herx

NEW YORK—The cameras of the CBS News series *For Our Times* have journeyed to the Basilica of Our Lady of Guadalupe for the 450th anniversary of the Virgin's appearance to Juan Diego. The program, titled *La Morenita*—an affectionate term for our Lady of Guadalupe which means "the dark one"—will be carried by KECC-TV, Channel 9 in El Centro at 11 p.m. on Dec. 19.

But the CBS affiliate in San Diego, KFMB-TV, Channel 8, has turned down requests to air the program, despite the fact that half of San Diego's 350,000-plus Catholics are Hispanics. Like some other CBS affiliates around the country, KFMB can make more money selling the time for commercial purposes, but Marist Father Joseph Fenton of the U.S. Catholic Conference and a consultant for the series, suggests that people in all areas not showing the series contact their local CBS station.

ACCORDING TO Pamela Ilott, executive producer of the weekly *For Our Times* religion and public affairs series, *La Morenita* uses early documents and murals in retelling the story of the apparition. For the most part, however, the program explores the meaning of Guadalupe in the lives of Hispanic Catholics today.

Viewers see the new basilica where Archbishop Patricio Flores of San Antonio, Tex., along with other Hispanic bishops, leaders and thousands of pilgrims, recently celebrated a special anniversary Mass commemorating the Virgin's apparition.

The producer of the program is Adan Medrano, who has won a number of awards as a television producer. Most recently he was awarded a certificate of merit at the Gabriel Awards for his production of *Con Maria Celebramos,* a documentary on the Shrine of Our Lady of San Juan, Tex.

ONE OF THE locations visited by Medrano and his CBS television crew was East Los Angeles, where the Virgin figures prominently in murals expressing the Chicano struggle for identity. In describing these artworks, Jacinto Quirarte, director of the Research Center for the Arts at the University of Texas, said, "Guadalupe not only symbolizes but personifies the Mexican, and, by extension, the Chicano."

The production also interviewed members of the Hispanic commnity in Omaha, Neb. Medrano explained, "The Hispanics and their devotion to Guadalupe are one, and are found all across the United States and not only in large Hispanic metropolitan centers. That is why I chose Omaha."

Medrano's credentials as a Hispanic producer made him a logical choice to produce this *For Our Times* special program. Among his many achievements was one last year initiating the first national Catholic Spanish-language TV series aired on the Spanish International Network and funded by the Catholic Communication Campaign.

WHAT MEDRANO HOPES the Guadalupe broadcast will accomplish is to show that "the Mexican legacy of *La Morenita* is a gift of compassion shared through their special experience with all people."

Father Fenton, who travelled with the production crew for the filming of the bishops' Mass in the basilica, said what impressed him most "were the constant waves of pilgrims, from early morning to late night, gathering at the shrine to express their devotion to Our Lady of Guadalupe. Their faith was simplistically striking—total belief."

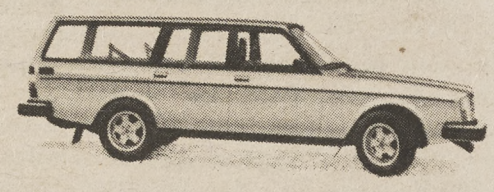
"The modern Mexican architecture of the new basilica," he continued, "reflects the Indian culture. It is built on an enormous scale, providing for the needs of the great crowds of pilgrims who come to the shrine each day. Thousands can attend Mass while thousands more venerate Mary's image on Juan Diego's mantle, which is enshrined on the wall behind and above the main altar."

OVER THE CENTURIES, Our Lady of Guadalupe has had a special place in the devotional life of the Mexican church and the Hispanic people. She has been a constant source of inspiration and hope for the poor, the troubled and the bereft. Her intercession has been sought in time of pestilence and flood, and her image was on the banners raised by insurgents fighting for Mexican independence.

NEW YORK—Bishop Manuel Perez Gil of Mexicali is the special representative of the Mexican Bishops' Conference to the celebration in New York City marking the 450th anniversary of Our Lady of Guadalupe.

He will join Cardinal Terrence Cooke, archbishop of New York, as principal concelebrant of a Dec. 13 Mass in St. Patrick's Cathedral. A Mariachi band and the Hispanic American Choir will provide the music.

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Around the Diocese

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CHRISTMAS

St. Rose of Lima Church, 293 H St., Chula Vista, annual Christmas cantata "For God So Loved..." 3 and 8:15 p.m., Dec. 19. Public welcomed.

St. Joseph's Crafts Group presents gifts boutique until Christmas at 6333 Rancho Mission Rd., San Diego, benefit of Nazareth Retirement Home. Details: 582-5404.

Holy Hour for Peace and Reconciliation Among Families and Nations, 2 p.m., Dec. 20, Benedictine Convent of Perpetual Adoration, 3888 Paducah Dr., San Diego. Donation: $3.

St. Francis Church in Vista holds ecumenical prayer service and blessing of the Creche, 7 p.m., Dec. 16, followed by reception, 525 W. Vista Way. Public invited. Details: 724-8778.

University of San Diego Christmas choral festival, 8 p.m., Dec. 11 and 12, Founders Chapel, Alcala Park. Public invited, free.

EDUCATION

Augustinian Father Jerome Bevilacqua's scripture class, 7:30 p.m., Dec. 14, St. Patrick Church, North Park, and Mass with healing service, 7:30 p.m., Dec. 15, St. John of the Cross Church, Lemon Grove. Details: 271-1675.

ORGANIZATIONS

Third Order Secular of St. Francis meeting, 2 p.m., Dec. 13, San Luis Rey parish center, adjacent to Old Mission, near Oceanside. Visitors welcomed.

Court Mother of Divine Grace, CDA, Christmas luncheon-meeting, noon, Dec. 16, Ocean Beach Woman's Club, 2160 Bacon St. Details: 223-7516.

San Diego Deanery, DCCW, Christmas luncheon, 11 a.m., Dec. 14, USO, 433 Harbor Dr., San Diego. Bring canned food for St. Vincent de Paul Center. Details: 466-8283, 282-8872.

Catholic Alumni Club monthly dinner-meeting, 6 p.m., Dec. 13, Caesar's in Mission Valley. Details: 560-9088.

Immaculate Conception Fraternity, Third Order Secular of St. Francis, meeting 1:30 p.m., Dec. 13, Immaculate Conception Church, Old Town. Details: 298-7038.

Retired priests at Christmas party

Retired priests of the diocese aren't being forgotten as usual this year with a special Christmas party given for them by local clergy.

It will be held starting at noon Dec. 15, at St. Vincent de Paul's parish, 4077 Ibis St., San Diego, with Bishop Leo T. Maher as guest.

All priests of the diocese are invited. For more information please phone 299-3881.

RETREATS

St. Charles Priory, "Beginning Experience" weekend for divorced, separated, and widowed Catholics, Dec. 18-20. Details: 296-9583, 286-1996.

Catholic Committee on Scouting retreat for Cub Scouts and Webelos, Jan. 9, Balboa Scout Camp, San Diego. Donation: $2.50. Details: 284-1742, 264-3165.

"Spiritual Growth Day" for Catholic singles 25-35, Jan. 9, from 9 a.m., with Sister Joanne Jones, RSM. Bring sack lunch. Reservations by Dec. 15. Donation: $5. Details and reservations: Office of Evangelization and Adult Education, 574-6334.

SPECIALS

Catholic Community Services — Refugee Resettlement Program offers sale of handmade needlework articles by Laos refugee women, 10 a.m.-4 p.m., Dec. 13, Balboa Park's Spanish Village. Details: 560-6656.

Unity service marks Advent

The San Diego County Ecumenical Conference is sponsoring an interreligious Advent service starting 4 p.m., Dec. 13, in St. Mary Magdalene Catholic Church, 1945 Illion St., San Diego. Theme of the service is "Christ's Coming is Our Hope."

Order of worship will be the Catholic service of evening prayer for the third Sunday in Advent and will be led by Protestant, Catholic and Orthodox representatives.

Father Richard Duncanson will preside and Father Dennis Mikulanis will give the homily. The public is invited. For more details please call 232-6385.

Please note that all items for Around the Diocese must be received in writing no later than noon on the Friday preceding the Thursday publication. We cannot accept any items over the phone at any time.

BINGO SCHEDULE

ST. DIDACUS SCHOOL HALL 4630 34th St., San Diego Thurs. 7-10 p.m., Early Bird 6:30 p.m. Lic. No. 666	**ST. MARY, STAR OF THE SEA** 515 Wisconsin, Oceanside Fri. and Sun., 4:30 p.m. Lic. No. 40454
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Se reunieron por tres días

CELEBREMOS: líderes hispanos estudian celebraciones culturales y tradicionales

por la Hna. Alicia Salcido, RJM

Con el fin de apreciar mejor y verdaderamente celebrar las Fiestas de Guadalupe, Posadas, Navidad, Los Tres Rees, y otras fiestas, más de 150 líderes hispanos de toda la diócesis se reunieron por tres días en la Universidad de San Diego del 13 al 15 de noviembre. El Seminario se llamó CELEBREMOS, y en él se estudió el significado profundo de las celebraciones culturales y tradicionales de los hispanos durante los meses de diciembre y enero.

Patrocinado por la Oficina Hispana de Catequésis de la diócesis, el curso fué impartido por la Hna. Rosa María Icaza y el Padre Balty Janezek del Centro Cultural Mexico-Americano en El Paso, Texas, quienes con sencillez y sabiduría impartieron un mensaje profundo del significado de cada símbolo y acción de cada Fiesta.

A TRAVES DE la intervención dramática de Dios en la vida del pueblo Azteca en México hace 450 años, ellos nos ayudaron a reflecionar sobre el mensaje que Guadalupe nos dejó por medio de Juan Diego y nos mostraron cómo se puede aplicar a nuestra propia vida. La interpretación del mensaje y los eventos conectados con la Aparición están formando la base de una meditación y reflección hecha por muchos grupos por toda la Diócesis de San Diego.

El origen de las Posadas (novenario de Navidad), basadas en el evangelio de San Lucas, fué explorado, así como su significado y su aplicación al mundo moderno.

La Piñata representa el pecado, y los ojos vendados, la fe. Con fe tratamos de romper la piñata con un palo (la voluntad) y si logramos destruír el pecado (la piñata) tendremos la recompensa del Cielo representada por frutas, cacahuates, chocolates, etc., encerrados en la piñata.

LA PASTORELA es una obra teatral religiosa donde se actúa lo que pasó alrededor del Nacimiento del Niño Jesús: la visita de los pastores y de los Santos Reyes.

La Acostada del Niño el 24 de Diciembre, es una costumbre muy familiar. La familia arrulla al niño Jesús, hace peticiones, canta, ora y luego lo acuestan para que descanse en el ceno de la familia, para luego levantarlo al final de la temporada de Navidad que es el 2 de Febrero. El 2 de Febrero es la Levantada del Niño Jesús cuando la familia o la comunidad cristiana se reúnen para levantar al Niño, quien por medio de ellos viene a proclamar la Buena Nueva, a ser la Luz de todos aquellos con los que trabajan y viven.

La Hna. Rosa María y el Padre Balty han viajado por todo el país trayendo su mensaje a numerosos grupos. Sus seminarios en español son estudios profundos de los dones y la fe del hispano, y nos reafirman en nuestras tradiciones y costumbres. De esta manera, nuestro pueblo aprecia sus propios valores y los considera con orgullo, llegando así a ser amor de su propio destino.

Se anuncia próximo festival del salmo

Durante el pasado Festival del Salmo celebrado en el mes de octubre, 1981, se pudo comprobar la riqueza del pueblo hispano y los grandes valores que existen en nuestra comunidad. Se recogieron siete composiciones muy lindas que han sido grabadas en el disco *Salmos de Fe y Esperanza,* en el cual han sido incluídos otros villancicos de Navidad como Las Posadas, etc.

La Hna. Rosa Martha Zárate y el grupo de Pastoral Juvenil Hispana en Corona, Calif., esperan poder ofrecer a la comunidad la música compuesta por compositores y cantores hispanos que al mismo tiempo sea de gran servicio y utilidad en las celebraciones litúrgicas de Adviento, Navidad y Guadalupe.

Para continuar con el objetivo de fomentar y promover los ministerios del compositor/a y cantor/a hispanos, se llevará a cabo próximamente un segundo Festival del Salmo para recoger composiciones musicales de los salmos de Cuaresma, Semana Santa, Pascua y Pentecostés. Si hay personas interesadas en participar, pueden comunicarse a: Hna. Rosa Martha Zárate M., Pastoral Juvenil Hispana, Discos Pueblos en Marchà, 422-1/2 Merrill, Corona, CA 91720. Se les enviará información y los salmos de base.

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